

Explanation of the text

Recognizing My Mother—An Experiential Song on the View

The author Changkya Rölpai Dorjé:

The text *Recognizing My Mother—An Experiential Song on the View [of the Middle Way]*¹ was composed by Changkya Rölpai Dorjé² (1717—1786). Changkya Rölpai Dorjé was an important Gelug scholar from Amdo who oversaw the translation of Tibetan Buddhist scriptures into Mongolian and Manchurian.

Born into an ethnically Mongolian family in the Tsongkha region of Amdo in 1717, Changkya Rölpai Dorjé was recognized at the age of four as the reincarnation of the Second Changkya Lobsang Chöden. Following disturbances in Amdo and the destruction of his home monastery of Gönlung Jampa Ling³ by Qing troops, he was taken to the imperial court in Beijing where he received extensive Buddhist training from a number of masters.

In 1734, he traveled to Lhasa for the first time after receiving permission to accompany the Seventh Dalai Lama, Kelsang Gyatso, to the Tibetan capital. This trip gave Changkya Rölpai Dorjé the opportunity to receive teachings from the Seventh Dalai Lama, Kelsang Gyatso. The following year, in 1735, he was fully ordained at Tashilhunpo Monastery and received the name Yeshe Tenpe Drönme from the Fifth Panchen Lama, Lobsang Yeshe. Following the sudden death of emperor Yongzheng, he returned to the imperial court in Beijing.

At the request of the new emperor, Qianlong, he oversaw the translation of the Tengyur into Mongolian, on the basis of a glossary Changkya Rölpai Dorjé had compiled, called *The Source of Learning*⁴. In 1757, Changkya Rölpai Dorjé travelled again to Lhasa, where he played a key role in identifying the Eighth Dalai Lama and wrote the Seventh Dalai Lama's biography.

He died in 1786 at his retreat site at Wutai Shan mountain⁵ in North China.

The seven volumes of his writings include a classic work on philosophical tenets entitled “*Beautiful Adornment of Mount Meru*”.

Explanation of the text:

The following is a brief explanation of *Recognizing My Mother—An Experiential Song on the View*, which may be helpful in understanding the text. The explanation is based on the commentary⁶ by the second Jamyang Shepa Kunkhyen Jigme Wangpo⁷ and the commentary⁸ by the former abbot of Drepung Gomang Monastery Khenzur Tenpa Tenzin⁹.

The root text is embedded in the explanatory notes and highlighted in bold.

¹ Wyl. *lta mgur a ma ngos 'dzin*

² Wyl. *lcang skya rol pa'i rdo rje*

³ Wyl. *dgon lung byams pa gling*.

⁴ Wyl. *dag yig mkhas pa'i 'byung gnas*.

⁵ Wyl. *ri bo rtse lnga*, Five-Peaked Mountain.

⁶ Wyl. *lta ba'i gsung mgur gyi 'grel pa tshig gi sgron me*

⁷ Wyl. *kun mkhyen 'jigs med*

⁸ Wyl. *lta bai'i nyams mgur thun mong ma yin pa a ma ngo shes kyi nam bshad grub bzhi'i snying nor*

⁹ Wyl. *mkhan zur bstan pa bstan 'dzin*.

The text begins with the title: ***Recognizing My Mother—An Experiential Song on the View [of the Middle Way]***.

The syllables **EH MA HO** express amazement and admiration.

1.

*You who reveals bare the wonder of profound
dependent arising nature, O my guru, your kindness
is boundless indeed. Kindly reside in my heart
as I utter these spontaneous words from thoughts flickering through my mind.*

In the first three lines, Changkya Rölpai Dorjé pays homage to his spiritual master¹⁰ and in the fourth line, he sets out the promise to compose the text.

Homage:

My spiritual master, **you reveal bare**, i.e. with clarity **the wonder** of the **profound** ultimate nature of **dependent arising**. This ultimate nature is profound because it is difficult to realize. It is a wonder since dependently arisen phenomena appear but are empty of inherent existence and although they do not exist inherently, they do appear.

O my guru, your kindness is boundless indeed, for you clearly presented the meaning of the inseparability of appearances and their emptiness. **Kindly reside** at my heart **in** the center of an open eight-petaled lotus flower.

The promise to compose the text:

I will now utter these spontaneous words on emptiness and dependent arising **from thoughts flickering through my mind**.

2.

*This lunatic child,
who lost his old mother long ago,
is about to realize by chance what he has not recognized:
She has been with him all along!*

The lunatic child refers to the mind that analyzes emptiness. The old mother refers to the lack of inherent existence (emptiness) of that mind or to the lack of inherent existence (emptiness) in general. The latter is similar to the fact that the *Perfection of Wisdom Sutras* which explicitly teach emptiness are also referred to as *Mother Sutras*¹¹.

The mother is described as old because emptiness in general, and the emptiness of the mind in particular, have existed since beginningless time. However, since the mind that analyzes emptiness has not analyzed the lack of inherent existence since beginningless time it is compared to a child. The child is also described as “lunatic” since it is affected by the basic misapprehension of reality.

This lunatic child (i.e. the mind that analyzes emptiness) **has lost his old mother** (its emptiness) **long ago** because although the continuum of the mind has existed since beginningless time, the mind was not aware of its own emptiness. So it was also unaware that it has never been separated from its own emptiness (the mother). Yet as a result of the spiritual

¹⁰ At a teaching on *Recognizing my Mother* on December 14, 2021 at Drepung Gomang Monastery, His Holiness the Dalai Lama said that the Seventh Dalai Lama, Kelsang Gyatso was Changkya Rölpai Dorjé's main spiritual master.

¹¹ Wyl. *yum gyi mdo*

master's teachings and subsequent analysis, the child is **about to realize by chance what he had not recognized** before: this kind mother **has been with him all along!**

The reasoning by means of which the child attains this recognition is explained in the next verse.

3.

She is perhaps that "is" and "is not"

quietly spoken by my brother dependent arising.

This diverse subject-object world is my mother's gentle smile;

this cycle of birth and death her deceptive words.

'Brother' refers to dependent arising, which serves as the reason establishing the lack of inherent existence. As mentioned before, emptiness is difficult to comprehend since it is a hidden phenomenon. Thus, to realize it for the first time one needs to cultivate an inferential cognizer. Such a mind arises in dependence on the correct reason, **the brother dependent arising**, and it realizes its object through the **quietly spoken** generic image of emptiness. In other words, it is through the comprehension of dependent arising that one generates an inferential cognizer realizing emptiness. However, the inferential cognizer does not realize emptiness directly but through the appearance of the generic image of emptiness. On account of such cognition we come to think that the view which holds that a phenomenon **is not** inherently existent is **perhaps** a correct view even if the phenomenon ordinarily appears as if it **is** inherently existent.

This diverse subject-object world, i.e. the world of different awarenesses and their many objects **is** the **mother's gentle smile**, for it is a manifestation of emptiness. It has no existence from its own side but exists conventionally.

This cycle of birth and death, the wide range of different, ever-changing experiences within cyclic existence and everything else that was created by karma and afflictive emotions **are** the mother's **deceptive words** since they do not exist in the way they appear.

4.

My undeceiving mother, you have betrayed me!

While I hope to be saved by my brother dependent arising,

it is ultimately in your kindness alone,

O mother, that my hopes for freedom lie.

My mother is undeceiving because she exists in the way she appears. To a mind directly realizing emptiness there is no discrepancy between the way emptiness appears and the way it exists. Yet **my undeceiving mother has betrayed me** since I was led astray by karma and afflictive emotions, which are manifestations of emptiness.

While I hope to be saved by my brother dependent arising, for he shows me which karmic actions to adopt and which to avoid and thereby protects me from the fear of cyclic existence, **it is ultimately in your kindness alone, O mother, that my hopes for freedom lie**. The reason is that I can overcome cyclic existence only through directly realizing emptiness, for it is only with such a realization that I can cut through the basic misapprehension of reality and eliminate all afflictive emotions.

5.

If the duality of subjects and objects is as it seems to be,

then not even the buddhas of the three times can save us.

But this ever-shifting spectacle is in truth my changeless mother's expressions.

Hence there is indeed a way out.

If the duality of subjects and objects is as it seems to be, i.e. if awarenences and their objects were to exist the way they appear, they would exist from their own side. This would mean that they existed independently, which would make it impossible to overcome faults, cultivate good qualities and attain liberation and enlightenment. Were that the case, **not even the buddhas of the three times**—past, present and future—could **save us**.

But this ever-shifting spectacle, i.e. the constantly changing phenomena of this world are **in truth my changeless mother's expressions**, for they are manifestations of emptiness. **Hence there is indeed a way out**—the means for liberation exist.

6.

*This inexpressible mother of mine,
not existing in any form, appears in all forms.
In this mutual dependence [of emptiness and form] alone
is an important lesson indeed.*

Although **this inexpressible mother of mine** does **not exist** inherently **in any form**, she **appears in all the forms** of conventional appearance. For those dependently arisen conventional phenomena exist within emptiness, since they too are empty of inherent existence.

In this mutual dependence of emptiness and dependently arisen phenomena **alone is an important lesson indeed**. The lesson resides in the fact that emptiness and conventional appearances share a special relationship that is uniquely taught in the Prasaṅgika Mādhyamika tenet system, and is indicated in the *Heart Sutra* with the words: “Form is empty. Emptiness is form. Form is not other than emptiness. Emptiness too is not other than form.” Likewise, Chandrakirti describes this relationship in his *Entry into the Middle Way* when he says: “And just as from an empty thing like a reflection a perception can arise that bears its form, likewise although all things are empty, they do arise from emptiness in a robust way.”

7.

*Not finding my father when sought
is, in fact, finding my mother;
my father is found in my mother's lap!
That's how these kind parents save their child, I am told!*

My father refers to dependently arisen conventional phenomena which are the basis of emptiness. So when I subject them to ultimate analysis, that is, **when I search** for their inherent existence, I do, **in fact, not find my father**—dependently arisen phenomena, but I **find my mother**, their emptiness. **My father is thus found in my mother's lap**, i.e. within the sphere of emptiness. Through that, I come to realize that there is no contradiction between dependently arisen phenomena and their emptiness and do not fall into the extremes of nihilism nor reification. **That's how these kind parents save their child, I am told!**

8.

*Evidently my mother's face,
which is neither one nor multiple,
appears ungraspably in my brother's mirror.
Yet a lunatic like me had not the slightest clue!*

My mother's face, emptiness, is **neither one** with **nor** of a different nature than its basis, dependently arisen phenomena. It **appears** as a mere negation of inherent existence **in the**

mirror of my brother, the inferential cognizer that is generated as a result of comprehending my brother dependent arising. Yet although my mother's face is **ungraspable** as existing inherently, **a lunatic like me had not the slightest clue!**

9.

*Nāgārjuna and Candrakīrti set their instructions upon the wind,
and Mañjuśrīgarbha conveyed these to us by bird.
So I hope to see my ever-present old mother
without the hardship of a prolonged search.*

Nāgārjuna composed works such as the *Collection of Reasoning on the Middle Way* and **Candrakīrti** left behind his *Clear Words* and *Entry into the Middle Way*. This is as if these two masters **set their instructions upon the wind. Mañjuśrīgarbha** Lama Tsongkhapa **conveyed his teachings to us by bird when he left** us his *Commentary on the Fundamental Wisdom, Clarifying the Intent*, the *Essence of Eloquence*, and others. **So I hope to see**, that is, directly realize, **my ever-present old mother**, i.e. the lack of inherent existence of my own mind, **without** having to undergo **the hardship of a prolonged search** for these instructions in some faraway place.

10.

*There seem to be among today's scholars some, caught
in a web of words like "thoroughly withstanding" and "true existence,"
who seek only to negate some creature with horns
while leaving intact this everyday appearance of solidity.*

Among today's Gelugpa scholars, there seem to be some who, caught in a web of words like "thoroughly withstanding" and "true existence," are unable to identify emptiness' object of negation. Thus, instead of negating inherent or true existence, they negate something else such as **some creature with horns while leaving intact this everyday appearance of solidity** or inherent existence.

11.

*But such vivid duality is not found
on my mother's unveiled face, I believe!
From protracted discussions missing the point,
my old mother is liable to flee!*

But I believe that neither in the scriptures nor from the vantage point of the wisdom directly realizing emptiness is **such vivid** solid existence found **on my mother's face**, the lack of inherent existence that is completely free from the veil of **duality!**

However, **from protracted discussions** that are **missing the point**, my old mother, the ever-present emptiness of my own mind, **is liable to flee** instead of coming closer to being an object of my comprehension!

12.

*Things exist, but not in this way
of stark facts rendered in dichotomies.
For the inseparable bond of our loving parents
is more one of tenderness and joy.*

Things exist but only conventionally. They do **not** exist **in this way of stark facts rendered in dichotomies** such as the agent, action and object existing from their own side, which would render them untenable. This is because **the inseparable bond of our loving parents**, i.e. the inseparability of our father (the dependently arisen appearances) and our mother (their emptiness) is **more one of tenderness and joy**, for it is free from contradictions and unrealistic elaborations.

The previous verses expound the mode of existence of phenomena based on the Prasaṅgika-Mādhyamika tenet system and according to the Gelug tradition of Tibetan Buddhism. In the following verses (13-20), Changkya Rölpai Dorje explores the way (1) the other Buddhist schools (Vaibhāṣika, Sautrāntika, Cittamātra, and Svātantrika-Mādhyamika) describe the mode of existence of things and how (2) the other Tibetan Buddhist traditions (Nyingma, Sakya, and Kagyu) present it:

13.-14.

*Vaibhāṣika, Sautrāntika, Vijñānavāda,
and the three eastern [Svātantrika] masters, though they label this mother,
this limestone-like white elephant,
with names so divergent: “external matter,” a grinning tiger!
“an intrinsic subject,” a crazed monkey!
“inherently existing non-dual nature,” a ferocious bear!
yet they all seem to have lost the old mother.*

The **Vaibhāṣika** and the **Sautrāntika** tenet systems assert that external things such as matter, and internal phenomena such as the mind, truly exist. The **Vijñānavāda** or Cittamātra school holds that external phenomena do not exist but the subject, i.e. the mind, is truly and intrinsically existent. **The three eastern Svātantrika-Mādhyamika masters**—Jñānagarbha, Śāntarakṣita, and Kamalaśīla¹²—profess that all phenomena lack true existence, but still hold that they exist inherently, intrinsically or from their own side.

Yet all these tenet systems **seem to have lost** or fallen short of recognizing **the old mother**, the ultimate mode of existence of phenomena, because they do not accept the lack of inherent existence. This is like taking a limestone-like white elephant for a grinning tiger, a crazed monkey, or a ferocious bear. In other words, **although** the Buddhist tenet systems other than the Prasaṅgika-Mādhyamika **label this mother with names so divergent** as mentioned before, they are unable to identify it. That is why the Vaibhāṣika and Sautrāntika schools are compared to someone describing a **limestone-like white elephant** as **a grinning tiger**, for they hold that **external matter** is truly existent. The tenet system of the Cittamātra is like someone describing the elephant as **a crazed monkey** because this school asserts that the **subject** or mind exists truly and **intrinsically**. The Svātantrika-Mādhyamika system is like someone who describes the elephant as **a ferocious bear**, since this school negates true existence and thus accepts the **non-dual nature** of all phenomena, but it maintains that in order to exist, all phenomena must **exist inherently**, intrinsically or from their own side.

15.-16.

¹² This enumeration of the three eastern masters is according to the commentary by Kunkhyen Jigme Wangpo. Khenzur Tenpa Tenzin's commentary lists the three masters as: Bhāvaviveka, Jñānagarbha, and Śāntarakṣita. Khenzur Tenpa Tenzin also adds Kamalaśīla but counts him and Śāntarakṣita as one master. The most important Svātantrika-Mādhyamika texts by these masters are *Lamp of Wisdom* (by Bhāvaviveka), the *Two Truths of the Middle Way* (by Jñānagarbha), the *Ornament of the Middle Way* (by Śāntarakṣita), and the *Illumination of the Middle Way* (by Kamalaśīla).

*Likewise, many scholars and meditators amid Sakya,
Nyingma, Karma, and Drukpa pride themselves on their
diverse terminology: “reflexive awareness,” subject-free,
empty, and luminous; “primordial purity and spontaneity,”
Samantabhadra's true face; “mahāmudrā,” the uncontrived innate nature;
“neither is nor is not,” devoid of any standpoint.
This is all splendid if the target is hit,
but I wonder what you are all pointing at!*

Likewise, many scholars and meditators amid the Sakya, the Nyingma, the Karma Kagyu and the Drukpa Kagyu traditions pride themselves on their diverse terminology describing the ultimate mode of existence of phenomena.

For instance, the Sakyapas, who are followers of masters like Sakya Pandita Kunga Gyaltsen¹³ (1182-1251)—the fourth of the five founding fathers of the Sakya tradition—and Tsarchen Losel Gyatso¹⁴ (1502-1566)—the founder of the Tsar sub-school of the Sakya tradition, assert that the ultimate mode of existence of phenomena refers to the **“reflexive awareness”** that is **subject-free, empty, and luminous.**

The Nyingmapas, who are followers of Padmāsambhava¹⁵ (8th century CE)—one of the founders of Buddhism in Tibet, describe the ultimate mode of existence as **“primordial purity and spontaneity”** that is **Samantabhadra's true face.**

The Karma Kagyupas who are followers of masters like Düsum Khyenpa¹⁶ (1110-1193), the first Karmapa, and the Drugpa Kagyupas, who are followers of masters like Tsangpa Gyare Yeshe Dorje¹⁷ (1161-1211), the first Gyelwang Drugpa¹⁸, hold that the ultimate mode of existence refers to **“mahāmudrā,” the uncontrived innate nature.**

The followers of Zhang Thang Sagpa Chungnä Yeshe¹⁹ (c. 1080-1150) who was a disciple of Patsab Nyima Drakpa²⁰ (c. 1055-1145) hold that **“neither is nor is not”** or being **devoid of any standpoint** is the ultimate mode of existence.

All these descriptions are splendid if they hit the target, but I wonder what exactly you are pointing at with your explanations of the ultimate mode of existence!

17.

*External matter is not dismantled— Vaibhāṣikas and Sautrāntikas, worry not
and be pleased. Though no reflexivity, cognition and cognized are tenable— all Vijñānavādins,
do be pleased. In intrinsic nature's absence, dependent
arising remains stark— O three eastern masters, be pleased as well.*

¹³ Wyl. *sa skya paṇḍita kun dga' rgyal mtshan*

¹⁴ Wyl. *tshar chen blo gsal rgya mtsho*

¹⁵ Wyl. *pad+ma 'byung gnas*

¹⁶ Wyl. *dus gsum mkhyen pa*

¹⁷ Wyl. *gtsang pa rgya ras ye shes rdo rje,*

¹⁸ Wyl. *rgyal dbang 'brug pa*

¹⁹ Wyl. *zhang thang sag pa byung gans ye shes*

²⁰ Wyl. *pa tshab nyi ma grags pa*

Even in the absence of truly-existent external matter that is made of partless particles and does not depend on the mind, **external matter is not dismantled. Vaibhāṣikas and Sautrāntikas, worry not. Be pleased,** since merely appearing external matter exists. **Although** there is **no reflexivity** or self-knower and no truly existent mind—all **Vijñānavādins** or Chittamatrins, **do be pleased** because valid **cognition** and that which is **cognized are tenable**.

Even though **in intrinsic nature's absence** all phenomena lack inherent existence, since phenomena are merely labeled, their **dependent arising remains stark. O three eastern masters, be pleased as well.**

18.

*With no conflict, clarity and emptiness can be upheld—
holders of pupil-instruction lineage, be not apprehensive.
Though pure primordially, good and bad are feasible—
you vidyādhara yogis need not grasp at purity.*

Since the conventional and ultimate truths are of one nature and inseparable, the **clarity** of the mind **and** the **emptiness** of the mind **can be upheld with no conflict**. Therefore, Sakyapas, **holders of the pupil-instruction lineage** of the great tantra need **not be apprehensive**. **Although** the mind is by its nature **primordially pure, good and bad**, i.e. beneficial and harmful states of mind **are feasible**. Thus, **vidyādhara yogis**²¹ of the Nyingma tradition **need not grasp at** the **purity** of mind.

19.

*Since the innate nature can dawn through even contrived meditation,
you elderly meditators need not be persistent.
Since one can uphold the absence of elaboration of existence
and nonexistence, you stubborn logicians need not fret.*

Since the innate nature of the clear light mind **can dawn even through contrived meditation** (that is, the meditation of a beginner that requires more effort and lacks the spontaneity of an advanced meditation)—**elderly** realized **meditators** of the Karma Kagyu and Drugpa Kagyu traditions, **you need not be persistent**, i.e. insist that this is not the case.

Since one can uphold that emptiness is **the absence of elaborations of** inherent **existence and utter non-existence** — **stubborn logicians** who are followers of Zhang Thang Sagpa, **you need not fret**. We simply disagree that “(1) *not* existent, (2) *not* non-existent, (3) *not* both existent and non-existent, and (4) *not* neither existent nor non-existent”—i.e. being devoid of a standpoint—refers to the ultimate mode of existence of phenomena. According to us, it is contradictory to have a standpoint that one must be *devoid* of a standpoint in order to realize that mode of existence.

20.

*This may all have evolved from not knowing the proper
use of conventions by some wanting in erudition.
I mean no disrespect.
Do forgive me, if I cause offense.*

²¹ Within the Dzogchen tradition, the Tibetan term rigdzin (Wyl. *rig 'dzin*) — Skt. vidyādhara — has been used since about the 14th century to describe someone who, according to Dilgo Khyentse Rinpoche, constantly dwells in the state of pure awareness of “rigpa” (Wyl. *rig pa*, Skt. vidyā), i.e. the innermost nature of the mind.

Regarding Nyingma masters like the Second Buddha Padmāsambhava, Kagyu masters like the great Marpa Chökyi Lodrö²² (1012-1097), and Sakya masters like the foremost Sachen Kūnga Nyingpo²³ (1092-1158)—the first of five founding fathers of the Sakya tradition—there is not the slightest doubt that the expositions by these masters (as well as those by the masters mentioned in verses 15-16) are free from error. However, **all** my previous comments are directed at commentaries **that may have evolved from not knowing the proper use of conventions by some wanting in erudition. I mean no disrespect. Do forgive me, if I cause offense.**

21.

*Though I am not among the omniscient, I do possess
expertise in riding the well-bred horse of my ancestors' works.
So I hope to traverse the challenging passage
through constant and dedicated striving.*

Though regarding the different Buddhist schools and the entirety of the Buddha's words and Buddhist treatises **I am not among the omniscient, through constant and dedicated striving** I have come to **possess expertise in riding the well-bred horse of the works by my ancestors**, Nagarjuna, Chandrakirti and Lama Tsongkhapa.

So I hope to traverse the challenging passage of the intellectually-acquired and the innate wrong views.

22.

*No search is required, for the seeker is the sought.
Never grasp at the true, for it is false.
Yet shun not this falsity, for it is the truth.
And we can rest in this that is neither nothing nor absolute.*

No search is required means it is not necessary to go elsewhere to seek the mother, the non-inherent existence of the mind, **for the seeker**, the mind, is inseparable from that which is **sought**, the mind's non-inherent existence.

Never grasp at a dependently arisen conventional phenomenon to be **the true**, that is, ultimate truth, **for it is false** since it does not exist in the way it appears.

Yet do not shun or refute the existence of this conventional phenomenon, **this falsity arising in dependence**, for it is a conventional truth.

Thereby **we** can come to **rest in this** sphere of emptiness **that** is free from the extremes of nihilism and reification and is thus **neither nothing nor absolute**.

23.

*Though I may not see my mother directly, I feel I've just found
my kind long-lost parents through [hearing] their mere names;
they are as if right here beside me.*

Though I may not see, that is, **directly** realize **my mother**, emptiness, **I feel I've just found** my kind **long-lost parents**, dependent arising and emptiness. **Through** hearing **their mere names**, i.e. through apprehending them conceptually by means of a generic image, I comprehend their inseparability which is **as if they are right here beside me**.

²² Wyl. *mar pa chos kyi blo gros*

²³ Wyl. *sa chen kun dga' snying po*

24.

Great indeed is the kindness of Nāgārjuna and his heirs.

Great indeed is the kindness of Losang Drakpa.

Great indeed is the kindness of my guru.

To repay their kindness, I will honor my mother.

Great indeed is the kindness of Nāgārjuna and his heirs, Āryadeva, Buddhapālita and Candrakīrti. **Great indeed is the kindness of Lama Tsongkhapa Losang Drakpa.**

Great indeed is the kindness of my guru, the Seventh Dalai Lama, Kelsang Gyatso. **To repay their kindness, I will honor my mother** by meditating on her.

25.

*Through the joyous celebration of all noble deeds,
through the meeting of the young child, awareness,
with his unborn and inexpressible aging mother,
may all mother beings be led to lasting joy.*

Through the meeting of the young child, the **awareness** analyzing its own emptiness, **with his unborn and inexpressible aging mother**, and **through the** ensuing **joyous celebration of all noble** Bodhisattva **deeds** that are a union of method and wisdom, **may all mother** sentient **beings** who have shown me great kindness since beginningless time **be led** with ease **to the lasting happiness** of the two resultant bodies of a Buddha.

26.

*Ah! I, Rölpai Dorjé, perform
here and now a dance of
ecstatic joy and
worship the Three Jewels.*

Ah! I, Rölpai Dorjé, perform here and now at my retreat site at the sacred Wutai Shan mountain **a dance of ecstatic joy** out of amazement and admiration for the view of emptiness and dependent arising, **and** with this experiential song as an offering of my practice I **worship the Three Jewels**.

These few deceptive lines describing the recognition of my mother entitled “The Melodies of an Echo” have been written by Changkya Rölpai Dorjé, someone with deep admiration for the great Middle Way, on the miraculous holy Wutaishan (Five-Peaked Mountain). Scribed by Bhikṣu Gelek Namkha.

(These explanatory notes on *Recognizing My Mother* were compiled and roughly translated by Geshema Kelsang Wangmo and are based on the commentary by the second Jamyang Shepa Kunkhyen Jigme Wangpo and the commentary by the former abbot of Drepung Gomang Monastery Khenzur Tenpa Tenzin. Edited by Tica Broch.)